

# UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

VOLUME XXII.]

CHICAGO, JANUARY 5, 1889.

[NUMBER 19.]

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## EDITORIAL.

GLADSTONE and Goldwin Smith, in late magazine articles, express belief in a growing fraternal union between England, Canada and America; though divided by the Revolution they will reunite by the force of race attraction and similar elements of national life. The spirit of unity, let us believe, is the spirit of to-day.

In Chili, South America, the fifth article of their Constitution reads: "The religion of the state is the Catholic Apostolic Roman, with exclusion of the public exercises of any other whatever." Intelligent Chilians, however, are to-day opposed to this law, and are moving their Congress for some latitude of worship to Protestants.

In looking over a recent number of the *Reformed Church Messenger* we notice with interest the large amount of space given to its missionary work—one article upon "Missionary Obligations," one upon the women's branch of the work, one upon methods of raising money, and over a column of notes from the superintendent of missions. We believe in keeping the missionary side of church work always alive to the times and open to the reading public. To give it an important place in our religious papers, and to apply a fair share of our individual time and strength to these purposes is essential to religious health. Such indications are like a touch upon the pulse, telling of the vigor of the heart-beats. The *Messenger* speaks truly in saying that "church work is never done by the church but by individual members. All church work must be a personal matter," and "from saying to doing is a long stretch."

THE most significant event in the intellectual and religious life of 1888 to our mind was the appearance of "Robert Elsmere." Many, failing to oppose successfully the influence of this book in other directions, are trying to parry it with ridicule. In this attempt they find too ready assistance in the levity and flippancy of the press. They would have us believe that too much has already been said of this book. Many shrink from further mention of it for fear of being laughed at, but let no one attempt to dodge the logic of this book in this fashion. The half that it deserves has not yet been said. Its popularity is merited and most significant. Once more we have a book that reflects the deep emotions of the human soul, that echoes the profounder cries of the human heart. George Eliot has at last a successor, at least in this respect: a woman who feels the deep problems of the day and who dares write out the full workings of her soul, a woman who writes for the elevation of mind and the liberation of soul. The most real and the greatest religious conference of the year has been gathered around this prophet book.

MRS. ELIZABETH THOMPSON, the good woman whose distribution of her wealth is so well known, thus appeals through the *Union Signal* to the "perishing upper classes." Speaking from the top, not from under a large fortune, her words ought to carry weight as from one speaking with authority: "I wish the women of the world would call on the men to give up this wild, ungovernable chase for more money, and the women govern themselves accordingly. Who is the happier for such extravagance in dress, furniture, useless decorations, grand equipages, etc.? Are they

not more or less procured at the expense of the moral and physical nature? What is there that many men, and women too, will not sacrifice for a few dollars more to be spent for that which enriches them not, but makes them poor indeed? Are they wiser, better, or in any way happier for having gained this surplus sum? In my experience I have found more health, more contentment, more kindly feeling among the laboring class, than I have ever seen among that class who make money merely for the sake of display. There is more truth than poetry in the saying that 'enough is as good as a feast.' Few realize the true significance of industry and economy. But why do I talk? I am so weary of words, words, words, and yet some good may come of words. Are not all great and good things simple? And might it not be well for more people to set the example of a simple and well-ordered life, that the young might not be tempted into such extravagance as is now the bane of life?"

THE *New York Times* in an editorial on "The Army of the Perplexed," discusses the reasons why so few men,—except in churches ministered to by such men as O. B. Frothingham and Henry Ward Beecher,—attend church. Mostly the preaching as well as the other ministrations are "in the ruts," and there is want of a connecting link between a mediæval service and a living world. But the more serious matter is want of interest in the institution, as though it were past help or use, and the great pressure upon men of other interests. Men's minds are taken up with matters and modes of thought foreign to religion as administered in the churches. To a large class of scientific minds, worship, in its present and prevailing forms, offers nothing. They are represented by a man like Darwin. "He had been intended for the pulpit, and he died so far reticent in spiritual things that he seems to have lost the key to a spiritual existence. In this intellectual time there are thousands of our brighter men who are essentially in Darwin's position." And nothing short of a thorough training in the first principles of thought, and a full comprehension of religious problems as they are seen by these scientific men, will ever win them to the church's support. No amount of ecclesiastical expenditure in the direction of art or sensationalism will draw them, while every form of gush and sentimentalism only drives them farther away. In fact, the scientific, thoughtful spirit, is distinctly averse to those methods which heretofore have been chiefly counted upon to increase attendance upon the churches.

"ROBERT ELSMERE" by no means satisfies the free-thought critics,—perhaps hardly more than the critics Evangelical. In the January number of the *New Ideal* four articles concern the book. It is an *unreal* book, it does not correspond to facts, they claim. Moncure Conway calls the "Squire" a "grotesque anomaly." Such a combination as the Squire's devoted, patient truth-seeking with his callous cynicism, his cruel indifference to men, and, in the end, his small personal superstitions, he thinks is nowhere to be found outside of orthodox imaginations of free thinking, and he suspects that in this hybrid picture, Mrs. Ward has thrown a sop to the orthodox Cerberus. Frederic Holland laughs at the thought of working-men who have been enthusiastic over a "Comic Life of Christ" being converted into Robert's "new Brotherhood of Christ." Frank Abbott



says: "The real moral of 'Robert Elsmere' and 'John Ward, Preacher,' has been as yet drawn by no one; the real lesson of the helpless and hopeless liberalism they too justly depict is deeper than any of the critics have as yet perceived. Briefly put, it is this: *men must either learn to think more profoundly, or else unlearn to feel.*"

MR. ABBOT pillories the current liberalism of the century as a sort of bottomless philosophy,—a philosophy of evolution founded on mere agnosticism. So far as it claims to be custodian of high truth, he calls it "infinitely inferior to the Christian mythology which it has displaced." "Robert Elsmere and Helen Ward, lovely and noble as personal characters, represent, as agnostic thinkers, the lowest and crudest, because the least intellectual type of liberalism. It is an awful tragedy of the human soul, when its holiest affections and impulses and aspirations, guided no longer by the ancient superstitions which, in whatever coarse and prickly envelope, contained nevertheless most precious *thoughts*, are bereft of all other guidance, gasping for life in the exhausted receiver of mere *vacuity of thought.*" But Abbot is as certain of the good time coming to high thinking as he is of the low thinking of the "liberals of to-day." The era of *constructive* or *creative* liberalism is fated to come; and what it will create is necessarily a new theory of the universe, without which no religious movement can live.

It is infinitely false that such a theory is unattainable. The agnosticism which professes to prove its unattainability is nothing but one of two things—either intellectual imbecility or intellectual cowardice. The one unpardonable sin of the intellect is to despair of itself. Liberalism has always stood for *freedom*—freedom from dogma and freedom from ecclesiastical control. Well and good: let it always stand for that! But now it must stand for *truth as well*, and for the power of human reason to attain the truth. . . . The paramount duty of construction and creation to which liberalism is now called is that of working out such a theory, bravely, hopefully, patiently, reverently, devotedly."

CHRISTMAS still falls sadly short of the heavenly message, "Peace on earth." The very nations which profess to revere that message, and to believe Jesus' blessing on peace-makers as the word of God himself, have yet belied it by battles, and preached it by batteries growing ever more deadly, and have the last few centuries shed more blood in wars than all the heathen peoples of the globe together. Within a week of the present Christmas, the soldiers of Christian England attacked the defenders of the Soudan, and one correspondent wrote of their slaughter that the "naval brigade did splendid work," and another wrote that "it was a brilliant contest, and the spectacle was an inspiring one." Many good judges think that British interference in Africa,—whether among the Zulus or in Egypt and the Soudan,—has all been useless and unjust. Mr. Froude, though so friendly to the government, was yet forced by his residence in south Africa to say that the war there had left evils worse than it found them, and that England's only gain was a new debt for the honor of having murdered 12,000 defenders of Zulu-land. Of the interference in Egyptian affairs, the New York *Tribune* said that from the bombardment of Alexandria, English rule has been a blight on the fortunes of the Nile country; and Lord Salisbury himself admitted less than a year ago that the British occupation of Suakim was useless and ought to be abandoned, and many think that the talk of suppressing slavery on the Red Sea is only a cover for more selfish motives. But even if British interference in Africa is in the interests of civilization, such barbarous language about the victories as that above quoted, ought to be rebuked. We may be sure that the Jesus who gave the highest blessing to peace-makers, would not countenance a Christianity which mocks him by

casting cannon, and keeps that Christmas message by their murderous music.

WITH a noble sermon, which has since been printed, Mr. Kimball closed his ten years' ministry in the Unitarian church at Hartford, Conn., a few weeks ago. Mr. Kimball is our Hugh Pentecost; that is, he, like Mr. Pentecost, has given up his pulpit in consequence of the excitement which his strong and thoughtful plea, not for the anarchism of the Chicago anarchists, but against what he regarded as the injustice of their treatment, roused in the city. "I did it not as a believer in anarchy, but as a believer in Christianity. You know the cyclone of criticism it brought upon us, pastor and people both, the one for giving and the other for upholding such outrageous obedience to the Sermon on the Mount," he said in this good-bye sermon. "It has brought me also a multitude of letters from all over the land,"—grateful and approving letters. In that plea for calmer judgment of the cause that tried to right itself by the wrong of dynamite, he thinks his ministry reached the nearest to its own ideal and came its nearest to the teachings of him who said, "Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me," and who himself on the cross spoke a word of kindness to a condemned criminal. But the sermon is about much more than this. Its title is "A Minister's Ideal." The heavenly vision, as it came to him, bade him try to make (1) a church of the people, a "Robert Elsmere" church, based not on a set of opinions about religion, but on religion itself, love to God and love to man; (2) a church of reformatory zeal, whose religion should be "sociological rather than theological;" (3) a church in which science should be utilized as one of religion's divinest aids. Mr. Kimball is not without his sense of future to realize this lofty vision, but bates no jot of faith in it. His farewell word is, "May another and better leader soon be found to conduct you from the victory of failure to the sweeter, if not grander, victory of success!" We hope Mr. Kimball's ideal may be worked out by many in the West. It is what many in the pews and pulpits here are trying to make real, and whoever brings good leadership in the attempt is pretty sure of recognition. What Mr. Kimball said in his plea for calmer judgment of the Chicago anarchists was virtually said by more than one of our preachers here, and though the saying rocked a church or two a bit, it broke or even cracked not one. May the "heavenly vision" be realized.

1888.

Had the temple of Janus survived, its doors might have been closed during most of the year just gone, for the powers of the earth have been for the most part at peace with each other. The rival powers of Europe have joined hands in many ways, particularly in the patronage of art, the sciences, and the suppression of the slave-trade. The travail of the world has been with the industrial and economical problems of social science rather than political. In this country we have survived another political strain, and now that it is fairly over with, all right-minded Americans must be a good deal ashamed of the noise, the intemperate words and deeds, the immoral exaggerations and the unscrupulous gambling connected therewith. The waning strength of the Knights of Labor and the disastrous results of the great strikes of the year to all parties concerned prove that some better way must be found to counteract the great evils which deserve the attention they received in the President's last message—the evils of trusts, monopolies and unscrupulous wealth. Henry Georgeism and socialism, like all other *isms*, must have their day and pass away, but as symptoms of a divine quest for a truer adjustment between toiler and toiler, between brain and brawn, between labor and the accumulations of labor, they represent abiding interests. Much of the best thinking of the year



has been upon these lines. Of the more technically religious events of the year, the most significant thing has been the travail of the denominations to preserve their limitations, or rather to break them. In England we have seen the Episcopal rectors of Welsh livings petitioning for disestablishment in order to save religion, while we see Martineau and other Unitarians urging the Established Church to become broader and more tolerant, to make itself co-extensive with all the religious needs of all the citizens of the realm so that no one need ask for disestablishment; and we see Canon Taylor there confessing the superiority of Mohammedanism over Christianity for the present needs of the constituency given to it. In this country we have seen the Presbyterians north and south making various sincere but as yet unsuccessful attempts to re-unite. We see the various branches of the Reformed church seeking closer alliance. We see the American Board of Foreign Missions refusing to send Mr. Noyes as a missionary to the heathen because he had too much hope for the heathen, and the orthodox Berkeley street church of Boston sends him itself at a cost of ten thousand dollars. We see the Universalists in their convention in this city trying to make more creed room, their little creedlet three articles long proving a chain whose chafing is becoming more and more painful. We see the Unitarian denomination slowly but surely recovering from the unnecessary alarm over the action of the Cincinnati Conference of two and a half years ago. In spite of the persistent efforts of alarmists, the cause of undogmatic religion, the movement toward planting and sustaining churches from which no one who desires to advance "Truth, Righteousness and Love" shall be excluded, has gone quietly, hopefully, successfully along. The number of independent churches is increasing, and each one is a contribution towards that coming American church, a church for the people, a *home* for thinking, loving, working, striving souls, a church based on human needs not on human conclusion, and cemented in human sympathies. This year we have seen the unsectarian missionary movement in the interests of the child-widows of India carried forward to almost a triumphant conclusion led by the quaint little Hindoo woman, Pundita Ramabai, and have seen the Unitarian missionary in Japan welcomed and abetted by the leading citizens of that realm, his word welcomed everywhere, his opportunities multiplied beyond all possibility of his meeting them. This year we have seen the order of the "King's Daughters," which finds its name in the beautiful poem of Rebecca Utter, the Unitarian woman, and its motto and methods in the famous writings of Edward Everett Hale, a Unitarian minister, adopted by the orthodox women of the land to such a cordial extent that the Unitarians are scarcely admitted; but of this we will not complain, if they go on in other respects conducting themselves as becomes royalty. In this city of Chicago to offset the noise and humiliations of the demoralizing throng of the Presidential Convention, we have heard for the first time the scholarly calmness of John Fiske, the impassioned earnestness of Mrs. Ormiston Chant, of England, and of the Pundita Ramabai. The Chicago Institute for instruction in letters, morals and religion has been organized and auspiciously begun, and Rabbi Hirsch has been lecturing on Old Testament literature to large audiences, a majority of whom have been gentiles. The Chicago Unitarian Club has just been organized, with an enrolled membership of about forty at its first meeting. Everywhere there are signs of broadening sympathies and consequently deepening piety in the intellectual life.

It will not do to forget the year's contribution of sorrow and disappointment, mistakes and defeats. The failure of the great Panama canal scheme and the desolations of the yellow fever are typical of disappointments and bereavements greater than these, because more inward, but the *Lesseps* energy, skill and courage, the fortitude and disci-

pline, remain as the permanent wealth of France, and the Board of Health of Jacksonville, Fla., report an exceptionally low death-rate notwithstanding the scourge. The impending doom gave them a clean city, which more than compensated for the dread epidemic. So may the pains and mistakes of 1888 everywhere contribute to the strength and life of 1889. So may we regard with gratitude the perpetual gifts which death has given to the future in the year just gone. W. W. Corcoran, the Washington philanthropist; Henry Bergh, the knight who won his knighthood in his defense of the bird, the dog and the mule; Proctor, the reader of the stars; Gray, the interpreter of the flowers; A. Bronson Alcott, the serene Brahmin in the heart of struggling New England; Louisa Alcott, the childless mother of a hundred thousand loving, grateful children; General Sheridan, the dauntless horseman of our war; James Freeman Clarke, honored as a preacher, respected as poet, essayist, scholar, but all these overshadowed by and subordinated to the wise citizen, the noble man; Matthew Arnold, the interpreter of a life which he could not attain to but towards which all men are tending; Abbie W. May, whose modesty forbids our calling her the foremost woman in Boston; and in our Western household Robert Hale, of Memphis, Mr. French, of Davenport, many-handed Mrs. Felix, and tireless Mrs. Sayres,—all these and many more whose names we must not speak, and the still greater multitude whose names we could not speak, stand in our hearts and memories at the beginning of a New Year as the noblest fruit gathered in this harvest home festival of 1888. May their light help us find our way through the mazes of 1889. May their life interpret for us our own unmentionable treasures of thought, deepest heart experiences, and love-treasures, which, if wisely used, will help us honor 1888 with a still more honorable 1889.

## CONTRIBUTED.

### THE COMMON LOT.

Because I joy to sing of common things,  
You say, rebuking: "Poesie has wings.  
She has no need to tread with weary feet  
The dusty meadows or the crowded street."

Nay, let me learn—where'er I find it—life,  
All meanings of its endless stir and strife.  
'Tis life the poet voices when he sings  
His best; and life is made of *common* things.

ALICE WILLIAMS BROTHERTON.

### THE PURPOSE OF EDUCATION.

#### I.

During the present strife between the advocates of classical and of scientific methods in teaching, between the adherents to the old grammar-school training and the exponents of the modern advanced ideas, it is well to consider and to discover, if possible, in what true education consists. The fundamental question is, evidently, one not of methods but of results. The process is of secondary importance, provided the end justifies it. Methods, be they never so unusual, have but to point to an achieved success to prove their right of existence.

With every child brought into the world the first questions are, or should be, how shall he be trained in order that the greatest possible good may accrue to the community through this citizen? How can he, humanly speaking, be brought to the highest perfection? Is it in our power to so far eradicate or smother any physical or moral tendencies exhibited or in danger of development, that this infant shall be a help rather than a hindrance to the world's progress?

These are grave and momentous questions, but they are the accompaniment of every birth, and no parent is worthy



of that high dignity who is not ready to meet the problems presented and to do his utmost towards their solution.

Children are not living dolls designed for the amusement of those nearest them, neither are they annuity investments upon which, during infancy and adolescence, the smallest possible interest of food, clothing and education is to be paid, with a view to comfortable support for the investors, misnamed parents, in old age. Children are sacred charges to be reared strictly and conscientiously to their own fullest usefulness.

No son is bound to observe the fifth commandment whose parents have not, to the extent of their ability, won a title to respect. Fatherhood, as such, has no claims upon its offspring. A curse indeed is parentage which, stopping at procreation, leaves education to be absorbed from the streets and gutters. Far too little stress is laid upon this matter. Young America is too truly accused of irreverence and ingratitude, but the easy indulgence which lazily allows these vices to flourish, is as guilty of neglect as is the cruelty which turns the offspring out of doors. It is easier to accede to childish persistence than to enforce discipline; it costs far less trouble to grant the wrong request than to explain and argue its impropriety; but the moral scars, the mental distortions produced by such treatment will last longer and fester more deeply than do the worst physical wounds inflicted by brutality.

Responsibility is, then, the part of every parent, and how that responsibility may be best met is a question whose solutions are infinite and whose true and perfect answer is beyond human knowledge. Is it possible to discern through the labyrinth of discussion and experiment, the clue to the path which, if not the true one, yet leads thitherward?

Let us consider well our first requirement, namely, that this child shall be brought to his highest capability as a citizen. It is obvious that no two children will ever have just the same relations to society and the state, and it is equally clear that, among the millions of the earth, no two beings exist whose training can be exactly similar. Nevertheless, within certain limits, education may be viewed broadly and its propositions applied to the whole civilized world; these may, in turn, be subdivided to meet the variations of government and race, and further fractionated to include the state, the town, the parish, the family and, finally, the individual. Indeed, the fundamental principle, that of good citizenship, embraces the whole world, being as obligatory upon the worshiper of Mumbo Jumbo as upon the citizen of Massachusetts. It is, doubtless, quite as difficult so to train the Ethiopian infant, anteceded and environed as he is, that his feet shall not stray from the rudimentary path of savage virtue, as it is to implant in the Boston child the moral strength to keep his soul unspotted from the complex world of Western civilization.

What constitutes the good citizen? Unselfishness, honesty, self-command and worthy ambition. Equipped with these, a man is fitted to uplift the world, mightily if he be endowed with adequate brain-power, in lesser degree if his capacity be small,—but in some measure will he make the world better. The saint and the hero are not given extraordinary qualities. It is their thorough mastery of and skill in the common virtues that lifts them above average mortality.

How shall these qualities of the good citizen be implanted in the child, or how, rather, shall they be fostered? Providence wisely places the seeds of virtue in the infant organism, leaving to us the duty only of tending them to flower and fruitage. Shall the plant be forced with glass and strong fertilization, or shall we let it develop naturally, watching that the sun may warm without scorching and the rain refresh without rotting? The best fruit is from a natural growth, watered, sheltered and surrounded with favoring conditions, carefully separated from weed growths,

and trained, if need be, upon trellises until self-supporting. The elements of progress are in the child. Their right fostering and guidance is our whole and only duty. To this end is necessary unremitting vigilance, unflagging care. Great qualities are but aggregations of little virtues. The hero who dies, a saving sacrifice, was the boy who considered others before himself. The child who follows the right, regardless of arguments and taunts, will, if he have the power and opportunity, become the statesman who leads his country to honor and peace through perilous straits. But the watchfulness, while never ceasing, must never harass, and the omniscient care must itself be invisible. Training, when it proclaims itself such, fails of its end and galls the object of it into insubordination. The child must be environed and saturated from the cradle, not with precepts, but with examples; not with far-away, old-time illustrations, but with living, breathing evidence. The boy must not alone be told, he must feel and see that it is better to do rightly than wrongly. Goodness must be made pleasant and evil hateful to him. The instinct of right and wrong is wonderfully developed in the infant economy, however feeble may be, through lack of use, the perception of concrete applications. It is upon this instinct, as upon a corner-stone, that is to be built the moral structure, and the poise of a balance is not more delicate than is the tendency of this moral sense, on the one hand to perfection, and on the other, to utter perversion and destruction. The unnoticed moral slip, insignificant in itself, may give birth, in after years, to the crime. Such is the awful and solemn justice of nature. The drop of poison, inadequate to stir an adult's pulse, may prove a ferment to the child, turning the tiny fountain of instinctive goodness within him to bitterness and evil.

Three forces are brought to bear upon the life training of every civilized human being, namely, the home force, the school force, and the world force. The first deals chiefly with the soul, the second with the brain, and both are exerted solely to prepare the child and youth for the schooling of the third,—the terrible, lifelong power whose pressure must be met, whose problems must be solved, alone, with no mother's counsel, no teacher's aid to give direct help, only their past work, their finished lessons to sustain and guide in the unravelling of the hard riddles, the vital questions placed before every man by the unswerving, unsympathetic Sphinx of life.

This is no place to enter into the question of the purpose of living. It is sufficient to know and feel that it is our duty to make the most of earthly existence, and, in our feebleness, to develop ourselves into the best we can. Life trains us for we know not what; we are sure only that the home and the school train us for life.

The home must begin and carry out this delicate formative work, the school can but supplement it. In the household must be instilled what in the school-room can be emphasized. The primary, the crucial stage of education is in the nursery; all after efforts are well nigh vain if they lack this elemental basis.

The transition from the home influence to the school influence should be gradual, leading the childish mind slowly from the indirect, yet never relaxing training of the father and mother, to the more formal and exact, yet less compelling methods of the school. To accomplish this transference without shock, and, when made, to insure the supplementing of the home work by the school work, the parent and teacher must be in unison; there must be no clashing of methods, no division, except temporary, of authority. By this is not meant that the school shall be conducted in accordance with the differing notions of every parent. Far from it. Pedagogic methods are the business of the teacher and of him alone. When the child is put into the hands of competent instructors—and no child should leave the nursery pupilage until it can be exchanged for proper in-



struction—the authority of those teachers must be final and absolute so far as methods, sequence of study and like questions are concerned; but the higher appeal should lie always with the parents. Dissatisfaction and criticism, provided it be reasonable, may be addressed to the schoolmaster, it must never be hinted to the pupil. The former must be upheld and seconded so far as the parents' best judgment shall approve, and no farther. Beyond that point, if the two authorities fail to agree, the child must be at once removed. Variance between home and school authority is more than detrimental, it is fatal to the progress of education. Better ignorance of books than instruction clashing with the straight, true line of home training, a training which begins with the first breath and which must never relax until the formed and knitted character proclaims the work done. Better, even, a mistaken home training, provided it be sincere and not vicious than the negative education of opposed authorities. If the parents find themselves incompetent, which is, alas, too often the case, then only may their authority be surrendered for that of the school or similar foster-parentage. Unfortunate the child so placed, but such moral orphanage is sometimes better than its alternative of false home life. In that case the problems presented differ widely from those dealt with here, where the existence of the home in greater or less perfection, is assumed.

The point of the finality of parental authority granted, where and how shall the responsibility of parent and teacher be divided? What part of the rearing of the child shall be delegated to the paid instructor? It seems that, to-day, there is a tendency to make the teacher answerable for too large a share of the educational process, to shift from the paternal to the pedagogic shoulders the burden of ethical as well as of literal training. The wholesale adoption of the methods of object teaching has led to an expectation of philosophical development in the child by the instructor. The teacher is called upon to bring out soul-perception while inculcating habits of physical observation. This, it seems to me, is a grave mistake. The function of the pedagogue is to train the brain, not the soul. The borderland between brain-knowledge and spirit-knowledge is, of course, not distinct. There is no hard and fast rule by which we may definitely separate the province of the teacher from that of the parent; but the modern tendency is to run from the Scylla of placing religious instruction in the hands of the secular teacher, into the equally mischievous Charybdis of making him the vehicle of abstract and abstruse moral training.

As has been said, the teacher's field is the development of the mind, but his province does not end there. The brain and the soul are so connected, each is so intimate a part of the other, that the simplest material fact must, of necessity, touch, in greater or less degree, upon higher spiritual and ethical truths. In so far as this intertwining or overlapping of these truths occurs, to that extent must the teacher recognize them and point them out to the pupil. Indeed, in one way and another, the whole ten commandments have daily application, and must be emphasized at every opportunity, in form, since the exactness and rigidity of school methods admit of that direct pointing of a moral which is inadmissible in the gentler home discipline.

But beyond this the teacher should not go. He should not be called upon to expound and apply the deeper ethical truths bordering closely upon, or, indeed, entering into the religious side of life. It is a task too difficult, it is ground too delicate to be trenched upon outside the intimacy of home. The child, and, through him, the outside world, are sure to misinterpret such teaching, bringing confusion to the school and bewilderment to the pupil. Neither should the schoolmaster be expected to unravel to the growing mind, except in most general terms, the complex web of social and political economy, to unfold and explain the

thousand delicate and varying relations in which the boy will increasingly stand towards the body politic. This is home work and college work, not school duty. The personal, unspoken influence of a right-minded, conscientious teacher is, undoubtedly, enormous; the silent force of example works as powerfully in the school-room as in the home; but beyond the inculcating of simple morality, the general outlining of social economy and the rigid enforcement of a rational, not an excessive and petty, discipline of manners, the field of the school does not extend. This presupposes, of course, as before stated, the existence of a home force to assume the higher duty. Without this force the questions presented are entirely different.

To recapitulate, the aim of the chief elements in education, home training and school training, is to fit the child for the larger and unending school of life, to develop the possibilities of the infant into the certainties of the good citizen. Of these influences, that of the home is first, fundamental and complex, dealing chiefly, as it does, with the higher, subtler qualities. That of the school is supplementary, straightforward, and should be, above all, simple. Only as this distinction is recognized and adhered to, and, on the other hand, only as the two forces supplement and aid one another, harmoniously and always progressively, will the purpose of education be fulfilled, and every child, each to the extent of his possibility, be brought to perfection.

JAMES P. MUNROE.

#### THE PENTATEUCH.

The excellent attendance on the evening of January 20th to hear Rabbi Hirsch's sixth lecture showed undiminished interest. With a brief reference to the immensity of the subject under discussion, the speaker entered upon his suggestive outline. The Pentateuch, he said, bears the official name of the Thorah, a word of Greek origin meaning a book in five parts, each in a separate case. In order to comprehend the office of this collection of books we must first understand the opposition between the prophet and the priest: the former, laying little stress on sacrificial rites, represents the spiritual, moral and universal, element; the latter is the soothsayer who consults the will of God by lots, the flight of the arrow, by flashes of light from the jewels, Urim and Thummim. In the beginning the oracle was called the Thorah, the consulter of the oracle being also the mediator of the sacrifice; he became a professional priest who made special study of the correct method of approaching the deity,—so that not only among the Jews but among all nations, the priest's duties became a professional secret, and the Thorah finally signified the priestly ritual, every sanctuary having its Thorah.

The Pentateuch is commonly referred to in criticism as the Hexateuch, including the Pentateuch and Joshua. The study bestowed upon the Pentateuch, or the Law, as it was called, shows between it and the Homeric poems an exceedingly striking analogy, both having been aggregated layer by layer. Moses was commonly supposed to be the author of the Pentateuch, all but the last eight verses of Deuteronomy, and the songs of Balaam, the tradition having taken shape during the first commonwealth, or before the exile. The Gnostic heretics, however, declare that Moses could not have written the Pentateuch, being supported in this view by many Jewish scholars of the middle ages, among them Israeli, a North African, Aben Ezra who was strongly tainted by heresy, and such Christian theologians as Carlstadt, Masius, Hobbes, and Spinoza who states that the Mosaic authority can not be held on scientific grounds. These various views were the bright rays heralding the coming dawn, greatly hastened by the discovery of the regular alternation of the names *Elohim* (God) and *Yahweh* (Lord), indicating in Genesis two sources of subject matter, the Elohist and the Jehovist. Thus Astruc



(1684-1766) the earnest advocate of this position, became the skillful surgeon plunging his knife into the Pentateuch. After him came other careful students who successively demonstrate by its contents that Genesis is composed of two currents,—the Elohist being again divided into the younger Elohist,—and finally that the entire Pentateuch is a collection of fragments. Ewald believes Moses to be the author merely of the Decalogue and a few songs. His was indeed a soaring genius but he was, in modern parlance, a crank, and too full of originality to give due credit to the views of other able minds. De-Wette shows that the historical books do not bear out the Mosaic authorship, Deuteronomy first appearing under Josiah and the other books about that date. Staehelin traces the Pentateuch to an old book, the Elohist, (or *Grundschrift*) preserved to Exodus vi; a younger work, the Jehovist; and a third, combining these two complementary productions. Karl H. Graff marks a high plane of criticism in his proof that the *Grundschrift* is not the first but the *last* work, in which theory he is supported by Kuenen in "The Religion of Israel." The Levitical Codex must however have preceded Deuteronomy, the latter being a work by itself and found, as stated, during Josiah's reign.

The non-authenticity of the Pentateuch is shown by the work itself. It is indicated by (1), The impossible occurrences in the desert. (2) The various contradictions and repetitions, as in the descriptions of the festivals; the provision of officiators for the sacrifices; the appropriation of the tithes; the rules for sacrificing the first-born children to deity—the law regulating these matters varying in Deuteronomy and Numbers. (3) Certain phrases used, as "up to the present day," which loses all significance if applied to Moses. Thus the book itself shows not one author but many.

The non-authenticity of the Pentateuch is shown also by lack of reference to it in the prophetic and historical books. Jeremiah, when denouncing in unmeasured terms the very sins prohibited by the Decalogue, never uses the language of those cardinal rules of morality; the prophecies show no trace of the priestly ordinances; and though most of the laws refer to Sinai, the name occurs in none of the prophetic books.

The lecturer concluded with a brief resumé of salient facts concerning the Pentateuch: It contains old songs; embodies the written law or judicial decisions of the Israelites in the Book of the Covenant; springs from two currents of history, the Elohist and Jehovist, the former composed of the younger Elohist of the South, and the older Elohist of the North; shows Deuteronomy very much altered from its original form by emendations and additions, being formerly without the first four and the closing chapters, and the Levitical Law or Priestly Codex having been later incorporated with Joshua and the books of Moses; and lastly it is marred by changes made in accordance with the new religious spirit. After the exile the priestly force grew, Ezra and Nehemiah emphasizing the exclusive tendency of the Jews. The Hebrews must constitute a sort of Holy See.

Thus the Pentateuch covers a period of Jewish history beginning with the free movement of song and terminating in the narrow fanaticism of the priests. Yet this intolerance was not all a misfortune. Without such spirits as Ezekiel and Nehemiah the Jewish race might have been entirely absorbed in the surrounding peoples, and we should have had no Christianity, no Mohammedanism.

The Jew must not only teach, he must suffer. Through eighteen centuries of tears and sighs liberty of conscience is born. We view the Pentateuch, then, not as prophetic writing, not as history, but as the inspiring record of a growth. The Jew mounts to heights of broad humanity, lifting others to the same eminence. Not the priest, but the prophet of the Pentateuch will be known and remembered

as one who would establish life on nobler principles, and through ever-widening processes humanize the world.

B. G.

## THE UNITY CLUB.

### BURLINGTON UNITY CLUB.

We meet every other Tuesday, writes the president of the Burlington (Vt.) Unity Club, and begin promptly at half past seven, devoting the first half hour to conversation on the topics of general news of the day, with which each one has come provided. Then we take up the work on Holland for an hour, when we adjourn to the kitchen and have a social chat over coffee and sandwiches.

We have about twenty-five at our meetings, which are held in our church parlors. We each of us leave a dime or so on entering, which goes to defray the expense of our very light refreshment.

### THE ST. PAUL UNITY CLUB.

This Unity Club, as of old, lays out its winter programme in two courses,—one a series of social meetings in which all will be interested, the other a series of study-meetings. These meetings alternate, week by week. The method may be recommended as one that leaves nobody out in the cold, yet provides a solid culture-course for those disposed to work. The "social" evenings are by no means without an intellectual core, however. This year they include two lectures, one music evening, two dramatic, three with art, three "children's evenings" besides the Christmas frolic, three "miscellaneous," and three teas. The study class spends five evenings on great novels, ("Romola," "House of Seven Gables," "Seed Time and Harvest," "Robert Elsmere," "Les Misérables,") three on philanthropics, and seven on art, following Synonds's "Renaissance."

### UNITY CLUB WORK IN GREELEY, COLORADO.

The Unity Club work here is carried on under three or four titles, such as the "Greeley Literary Club," "The Scientific Club," and a Magazine Club. A series of Lay Sermons has been arranged for the Sunday evenings of January and February. None of the organizations except the Lay Sermons are closely connected with the church organization; the members, however, are mostly from the society. An outline of the work in the different divisions will be given from week to week. All of the members are interested and the results are quite satisfactory.

The Literary Club has been working since September on Early United States History. The programme committee has been unusually successful in choosing topics that have led to considerable original research. The work thus far has been of a philosophical nature rather than descriptive. The working membership is limited to twenty-five, and no complaint has been made of any irregularity in attendance, or tardiness. Sunday evening was found to be more advantageous for meetings, and they begin and close early. The Sunday-school gave a play, taken from St. Nicholas, in the church Christmas eve, illustrating the songs and customs of the sixteenth century.

## THE STUDY TABLE.

*Jesus Brought Back; Meditations on the Problem of Problems.* By John Henry Crooker. Chicago: A. C. McClurg & Co. Price, \$1.00.

Those who believe with Robert Elsmere that the chief work of religion to-day is to reconceive the Christ, will welcome Mr. Crooker's "Jesus Brought Back" as a valuable help. Entirely rejecting the so-called Christian "body of divinity which indeed has no divinity," as the author says, he



seeks to restore Jesus in his divine humanity. The book is indeed an unusual combination of extremely negative and extremely positive treatment; and after its rejection of so large a part of the Gospels as legendary, some readers will doubt whether it is justified in painting so definite a picture of Jesus. Many will also doubt whether Christianity has come so largely from the personality of Jesus as the author supposes; and will think other historic elements deserve more credit than he gives them. Mr. Crooker's work however is excellently done. The first two chapters, on "The Messianic Hope" and "How the Gospels were Written," show wide reading and studious thought, and form a clear treatment of these themes in the light of the latest scholarship. The other chapters on "Jesus of Nazareth," "The Glad Tidings," and "The Ministry of Jesus To day," are written in pleasing style, and with many beautiful passages. Altogether Mr. Crooker is to be much congratulated for his book; and the public will doubtless show its appreciation and call for his other promised volume.

H. M. S.

*Francis Bacon. His Life and Philosophy.* By John Nichol, Professor of English Literature in the University of Glasgow. Part I. Bacon's Life. Pp. 212. Philadelphia: J. B. Lippincott & Co.

This is one of the series named Philosophical Classics for English Readers. Volumes on Descartes, Butler, Berkeley, Fichte, Kant, Hamilton, Hegel, Leibnitz, Vico, Hobbes, Hume, and Spinoza have preceded it. It has seven chapters, Bacon's Age and Surroundings, Bacon's Life to the death of Elizabeth, the early years of James, Bacon as Solicitor-general, His Attorney-generalship, The Lord Keeper and Lord Chancellor, Bacon's Fall and last Years. An Appendix contains, a Genealogy of Cecil, Bacon and the chief dates of Bacon's life, and the Parliaments of James VI. The paper is good and the type clean and of good size. Neat binding in cloth. There is an interesting frontispiece.

## THE HOME.

### I DIDN'T THINK.

I know a naughty little elf  
Who never can behave himself;  
He beats his drum when grandma's cap  
Is nodding for a cosy nap.  
And leaves his ball upon the floor  
For Uncle James to stumble o'er.

'Twas he who tried to scratch his name  
Upon a painted picture-frame;  
'Twas he who left the gate untied  
Which brindle cow pushed open wide;  
'Twas he who nibbled Lucy's cake  
She took such pains to mix and bake;  
And, though we blamed the tricky mice,  
'Twas he who cracked its fluted ice.

This little elf upset the milk;  
He tangled aunty's broidery silk;  
He went to school with muddy shoes,  
Though credits very sure to lose.  
Against his mamma's gentle wish  
He took the sugar from the dish;  
He lost the pen and spilled the ink;  
This elf we call "I didn't think."

Our house would be a nicer place  
If he would never show his face;  
We hope and hope some sunny day  
The naughty elf will run away,  
For oft he makes our spirits sink—  
This troublesome "I didn't think."

Margaret E. Sangster.

## "TOMMY'S NEW YEAR'S LUCK."

"Extra six o'clock, all about the great fire," yelled a little ragged news-boy on the corner of Black and Fifth street, the day before Christmas.

A large crowd of rough-looking, red-faced boys came rushing and knocked the little boy into the muddy street against a lady.

"Oh ma'am, I didn't mean for to run agin' you, but them big fellers knocked me one," said the boy.

"Yes, I think they came near knocking two, for you nearly knocked me down. Have you an evening paper?"

"Yes'm. Extra six. About great fire," answered the boy, who was up to his ears in business.

"Here's a nickel. Never mind the change," and with these words the lady was lost in the crowd.

Tommy, (the news boy's name,) stood on the corner until nearly nine o'clock trying to sell his papers, and at last succeeded in disposing of his stock. He went to the dry-goods box behind one of the large wholesale stores. This was home to him. How true is the saying "There's no place like home." But how many of our young friends would like a home like this? No parents, brothers or sisters to cheer them; no kind mother to help you bear your troubles; no loving father to care for you; no prospect of an extra jollification for Christmas.

Tommy did not know what a mother or father was, nor much about Christmas either. He lived in the dry-goods box and that was his home.

He counted his small earnings and needed just one nickel to make his "evening half-dollar," when he suddenly thought of the five-cent piece the kind lady gave him.

He put his hand into his pocket and brought forth the nickel. It was not a nickel but a small gold button with "K. R." engraved on the top.

Instantly he knew what that was. The lady gave it to him by mistake. It was a keep-sake; a present, or something valuable to the owner alone.

"I shall give dat back ter her er my name be'nt Tommy Mowell," said the honest Tommy. "I might put it in that there little box o' mine and play it were Christmas present, till I find her."

Day after day passed and he saw no lady, until the days were a week and still "his lady" came not.

New Year's morning he stood on the corner and called out his papers until his throat was sore. He turned around and saw the lady crossing the street. He started to catch her and succeeded just as she was getting on the car. He followed her into the car and handed her the button.

"Oh, you dear boy! I am so glad you kept this for me. It was my mother's only gift to me. Sit down and tell me again how you tried to find me," said the lady after hearing his story.

"I've nothing more ter tell you than what I've already told you. I must git off now 'er the conductor will 'fire' me," answered Tommy.

"My boy, you need not get off. Just go home with me and I will see what I can do for you."

She explained to him what she meant. He consented to go along, and to-day his name is Thomas Gildon and not the news-boy Tommy Mowell.

"His lady," Mrs. Gildon, thinks everything of her little news-boy, and Tommy in turn thinks more every day of his newly-found mother who is, as he always says it, "Tommy's New Year's Luck."

T.

The other day there was found lying by one side of a ditch, a pig. On the other side, a man. The pig was sober, the man drunk. The pig had a ring in his nose, the man had a ring on his finger. Some one passing exclaimed, "One is judged from the company he keeps." The pig arose and went away.—*Youth's Companion.*



## UNITY.

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### NOTES FROM THE FIELD.

**Boston.**—The great denominational event of the week has been the arrival of Rev. Chas. G. Ames and his modest incumbency of the pastorate of Rev. Dr. Clarke's people. The city ministers will greet him on Friday evening, and a public ceremony of acceptance will be held in his church. Later in the evening the parish, with invited guests, will give him a warm social reception in the church parlors. —Mr. Dole's modest Sunday-school manual, "The Citizen and Neighbor," has blossomed out into a work of Mr. Hale and Mr. Dole to organize a society to teach by public lectures in the Old South church the duties of citizenship.

—Rev. Dr. Bartol has not been able to preach since last summer; but his church will after the new year begins be opened and several ministers of the denomination will in turn occupy the pulpit.

—Many persons in Boston are members of a club engaging not to make Christmas gifts to adult friends or else to send a letter or a trifling memento—and to spend the money which usually goes in that direction in useful articles for needy acquaintances.

—The mayor elect is a parishioner of Rev. M. J. Savage, and the A. U. A. treasurer

—Rabbi Schindler received at our late city election the largest number of votes for school committee of all the successful candidates.

**Tacoma, Washington Ty.**—Rev. W. E. Copeland, recently of Omaha, has made "a long leap and has landed in the 'city of Destiny,' commonly called Tacoma." He writes with enthusiasm of the place and the outlook. "Each succeeding Sunday has found a much larger congregation, in the evening the church is almost full, partly with Unitarians and partly with strangers inquiring what Unitarians believe, who come again and yet again. The ladies have just had a fair which has been a great success though it rained most of the time. I have never yet found a society where there were so many active workers who help the minister in every possible way. The Sunday-school is in excellent condition under the efficient management of Mr. Samuel Collyer. The prospect for the Unitarian church of Tacoma is certainly a bright one."

**Cleveland, Ohio.**—Christmas week has been especially pleasant to Unity church here. Mr. Hosmer's sermon on "The True Discipleship" was a joy to the large congregation that heard it and a fitting prelude to the festivities

of the holy week. The sermon thought blossomed, at the end, into the poem that UNITY readers have already seen, but which came then straight from its author to his people. At the Sunday-school Festival, on Thursday eve, although the parlors were trimmed with green and the tree was stately and brilliant, yet the prettiest sight was the dining-room with the long white tables decorated with evergreen and holly, lighted with many colored candles, and surrounded by the crowd of happy children's faces.

**Annual Membership Fees for the W. U. S. S.**—Received \$1.00 each from the following names, for annual membership in the Western Unitarian Sunday School Society: Mrs. J. W. Fifer, Mr. and Mrs. J. M. Wanzer, George L. Cary, Mrs. C. C. Warren, Mrs. T. J. Fifield, Mrs. W. Mason, Misses Olive and Mattie Webb, Miss Media Pierce, Mrs. H. H. Covell, Buda Sunday-school, Ten-times-one-isten Club, Buda, Mrs. M. M. Crunden, Mrs. George F. Durant, Mrs. C. P. Damon, Miss Anna M. Zeiss, Mrs. L. B. Fish, Mrs. G. L. Stevens, William Bouton, Mrs. F. Wm. Raeder, Mrs. E. C. Whipple, Miss L. L. Dewey, Mrs. Samuel Blasland, Mrs. Elizabeth Bradley, Mrs. Anna B. McMahan, Mrs. Anna S. Woods, Mrs. Robert Montgomery.

**Sioux City, Iowa.**—On Sunday, December 23d, services were held for the first time in the lecture room of the new "Unity church," Rev. S. S. Hunting preaching the sermon, and dedicating the part of the building used, to the work of teaching. The Christmas festivities were held in the same place on Monday evening. There were recitations and songs by the children, and a Christmas tree; but instead of receiving presents as is customary on such occasions, the Sunday-school gave presents to the church of pictures and articles needed in furnishing. The children testified to their enjoyment of this new way of celebrating Christmas in the church.

B. W.

**Ramona Ranch, Montana Ty.**—Rev. H. F. Bond, superintendent of the Montana Industrial School, writes to the secretary of the Woman's Western Conference acknowledging the receipt of gifts from three of our Chicago Sunday schools. He tells of "a glorious time, Christmas" among the children of his school. "The Christmas tree with a visible Santa Claus was a great delight to them." Efforts are being made to bring the children of other Unitarian schools in the West into direct relations with Brother Bond and his band of faithful helpers.

**La Porte, Ind.**—John B. Holmes, A.M., LL.B., principal of Holmes' Commercial and Short-hand College, La Porte, Ind., died at his late residence, Tuesday evening, December 25. Hundreds of young men and women of Chicago and other cities have received their preparations for business under his instructions. He was one of the most respected citizens and members of the Unitarian church. His funeral was attended by a very large concourse of people, nearly one hundred of his pupils in the procession. The services were conducted by Rev. J. H. Crooker, of Madison, Wis.

**Sioux Falls, Dak.**—The annual meeting of All Souls church was recently held, and Messrs W. A. Wilkes, John Lundback, O. D. English, W. D. Fuller, and E. L. Smith, were chosen trustees for the ensuing year. Standing committees on fellowship, music, charities, Sunday-school, library and literature were elected. This church enters the New Year with a full congregation.

—Rev. Helen G. Putnam supplied here December 30, in the absence of Miss Bartlett.

**St. Paul, Minn.**—The Business Woman's Club is working its way slowly and surely. It aims to help in some way every woman

who needs help; to stand towards self-supporting women as the Y. M. C. A. does towards young men. Its new venture is a "Business Woman's Record," a monthly paper started in a double interest,—not only to help such women, but "to act as a sort of coupler to the long train of charitable and philanthropic coaches filled with women who are working hard for the progress of one particular coach, but in ignorance of what is being done in any other."

**Princeton, Ill.**—The People's church, of Princeton, of which Virgil H. Brown is pastor, is reported to be thoroughly organized on business principles and to have a membership of seven hundred. Members are admitted on signing the following bond of union: "We bind ourselves together for religious, moral and social improvement; in the interest of truth, and all that tends to make humanity better, we reverently subscribe our names as members of the People's Association."

**Manly, Iowa.**—The Unitarian church was open on the evening of November 29 for special Thanksgiving services. A word from the pastor, Burton Babcock, with recitations and readings from the scholars of the Sunday-school, made the occasion one to be remembered by the little band of faithful workers, who under much difficulty are winning their way to recognition among the churches of the community.

**Hinsdale, Ill.**—Unity church issues a neat annual of 44 pages, giving a brief history of the organization from March, 1887, to the present time, with an appendix containing Unity Short Tract No. 17. The cover is adorned with a sketch of the new church building soon to be dedicated. The little book tells the story of a working church under the lead of a working minister.

**Beatrice, Neb.**—Work on the new Unitarian church is progressing. The basement will soon be finished. When completed, says a Beatrice paper, this will be one of the handsomest church buildings in the city.

**Omaha, Neb.**—Rev. C. J. Bartlett, of Sioux Falls, Dak., preached in the Unitarian church December 30, and remains until after January 6.

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## ANNOUNCEMENTS.

## CHICAGO CALENDAR.

**CHURCH OF THE MESSIAH**, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, January 6, services at 11 A. M. Study Section of the Fraternity, January 18; subject, British Museum.

**UNITY CHURCH**, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, January 6, services at 10:45 A. M.

**THIRD UNITARIAN CHURCH**, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday, January 6, services at 10:45 A. M.

**ALL SOULS CHURCH**, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, January 6, services at 11 A. M.; subject, "Daily Strength." Unity Club, Monday, 8 P. M., "King Lear;" Tuesday, 8 P. M., Evolution.

**UNITY CHURCH, HINSDALE**. W. C. Gannett, minister. Sunday, January 6, services at 10:45 A. M.

**THE CHICAGO INSTITUTE**. Eighth Lecture by Rabbi Hirsch, Thursday, January 10, 8 P. M., Lecture Room, Art Institute Building, entrance on Michigan avenue.

**ADDRESSES WANTED**. The publishers of **UNITY** will be greatly obliged if their friends will send them as many addresses as possible of members of Unitarian churches and others believed to be interested in liberal thought.

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The Coming Slavery, the Sins of Legislators, and the Great Political Superstition. By Herbert Spencer. New York: The Humboldt Pub. Co., 24 E. Fourth street. Paper, pp. 60. Price ..... 15c  
The Year's Best Days. For Boys and Girls. By Rose Hartwick Thorpe. Boston: Lee & Shepard. New York: C. T. Dillingham. Chicago: A. C. McClurg & Co. Cloth, pp. 202. Price ..... \$1.00  
Signs of the Times. From the Standpoint of a Scientist. By Prof. Elliott Cones, M. D. Chicago: Religio-Philosophical Publishing House. Paper, pp. 44.  
The World of Cant. A Companion Book to "Robert Elsmere." Chicago: J. S. Ogilvie, 79 Wabash Avenue. Paper, pp. 348. Price ..... 50c  
The Acme Declamation Book. By B. A. Hathaway. Lebanon, Ohio: The School Supply Co. Cloth, pp. 175.  
An Illustrated Primer. By Sarah Fuller. Boston: D. C. Heath & Co. Boards, pp. 101.  
Andersonville Violets. By Herbert W. Collingwood. Boston: Lee & Shepard. New York: Chas. T. Dillingham. Chicago: A. C. McClurg & Co. Cloth, pp. 270. Price ..... \$1.00

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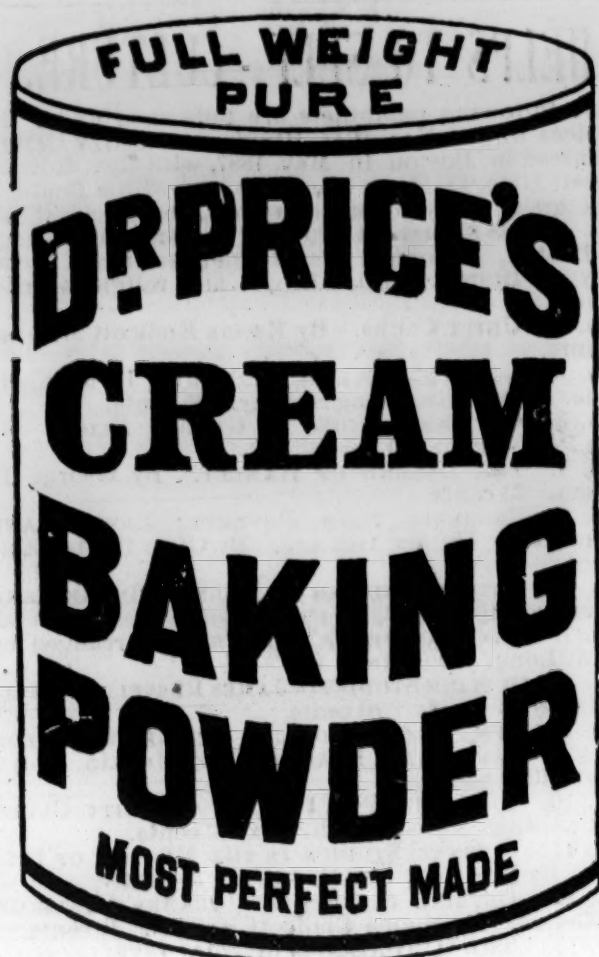
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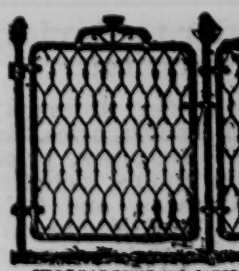
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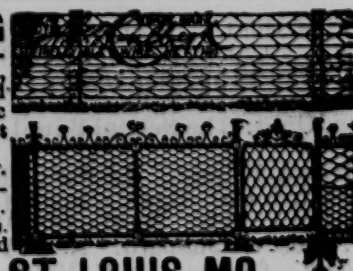
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